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## CHAPTER VI — SCIENCE, THEOLOGY, MEDICINE

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### THEOLOGY

#### **Churchly neglect**

Must Christian Science come through the Christian churches as some persons insist? This Science has come  
15 already, after the manner of God's appointing, but the churches seem not ready to receive it, according to the Scriptural saying, "He came  
18 unto his own, and his own received him not." Jesus once said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise  
21 and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the  
24 hearts of men are made ready for it.

#### **John the Baptist, and the Messiah**

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural  
27 demonstrations of the divine power, demonstrations which were not understood. Jesus' works  
30 established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come,"

#### **PAGE 132**

1 Jesus returned an affirmative reply, recounting his works instead of referring to his doctrine, confident that this  
3 exhibition of the divine power to heal would fully an-

swer the question. Hence his reply: "Go and show  
John again those things which ye do hear and see: the  
6 blind receive their sight and the lame walk, the lepers  
are cleansed, and the deaf hear, the dead are raised up,  
and the poor have the gospel preached to them. And  
9 blessed is he, whosoever shall not be offended in me." In  
other words, he gave his benediction to any one who  
should not deny that such effects, coming from divine  
12 Mind, prove the unity of God, — the divine principle  
which brings out all harmony.

### **Christ rejected**

The Pharisees of old thrust the spiritual idea and the  
15 man who lived it out of their synagogues, and retained  
their materialistic beliefs about God. Jesus'  
system of healing received no aid nor approval  
18 from other sanitary or religious systems, from doctrines  
of physics or of divinity; and it has not yet been gener-  
ally accepted. To-day, as of yore, unconscious of the  
21 reappearing of the spiritual idea, blind belief shuts the  
door upon it, and condemns the cure of the sick and sin-  
ning if it is wrought on any but a material and a doctrinal  
24 theory. Anticipating this rejection of idealism, of the  
true idea of God, — this salvation from all error, physi-  
cal and mental, — Jesus asked, "When the Son of man  
27 cometh, shall he find faith on the earth?"

### **John's misgivings**

Did the doctrines of John the Baptist confer healing  
power upon him, or endow him with the truest concep-  
30 tion of the Christ? This righteous preacher  
once pointed his disciples to Jesus as "the  
Lamb of God;" yet afterwards he seriously questioned

1 the signs of the Messianic appearing, and sent the inquiry  
to Jesus, "Art thou he that should come?"

### **Faith according to works**

3 Was John's faith greater than that of the Samaritan  
woman, who said, "Is not this the Christ?"  
There was also a certain centurion of whose  
6 faith Jesus himself declared, "I have not found so great  
faith, no, not in Israel."

9 In Egypt, it was Mind which saved the Israelites from  
belief in the plagues. In the wilderness, streams flowed  
from the rock, and manna fell from the sky. The Israelites  
looked upon the brazen serpent, and straightway believed  
12 that they were healed of the poisonous stings of vipers.  
In national prosperity, miracles attended the successes of  
the Hebrews; but when they departed from the true  
15 idea, their demoralization began. Even in captivity  
among foreign nations, the divine Principle wrought  
wonders for the people of God in the fiery furnace and  
18 in kings' palaces.

### **Judaism antipathetic**

Judaism was the antithesis of Christianity, because  
Judaism engendered the limited form of a national or  
21 tribal religion. It was a finite and material  
system, carried out in special theories concern-  
ing God, man, sanitary methods, and a religious cultus.  
24 That he made "himself equal with God," was one of the  
Jewish accusations against him who planted Christianity  
on the foundation of Spirit, who taught as he was in-  
27 spired by the Father and would recognize no life, intelli-  
gence, nor substance outside of God.

### **Priestly learning**

30 The Jewish conception of God, as Yawah, Jehovah,  
or only a mighty hero and king, has not quite  
given place to the true knowledge of God.  
Creeds and rituals have not cleansed their hands of

### **PAGE 134**

1 rabbinical lore. To-day the cry of bygone ages is re-  
peated, "Crucify him!" At every advancing step, truth  
3 is still opposed with sword and spear.

### **Testimony of martyrs**

6 The word *martyr*, from the Greek, means *witness*; but  
those who testified for Truth were so often persecuted  
unto death, that at length the word *martyr*  
was narrowed in its significance and so has  
come always to mean one who suffers for his convictions.  
9 The new faith in the Christ, Truth, so roused the hatred  
of the opponents of Christianity, that the followers of  
Christ were burned, crucified, and otherwise persecuted;  
12 and so it came about that human rights were hallowed  
by the gallows and the cross.

### **Absence of Christ-power**

15 Man-made doctrines are waning. They have not waxed  
strong in times of trouble. Devoid of the Christ-power,  
how can they illustrate the doctrines of Christ  
or the miracles of grace? Denial of the possi-  
18 bility of Christian healing robs Christianity of the very  
element, which gave it divine force and its astonishing and  
unequaled success in the first century.

### **Basis of miracles**

21 The true Logos is demonstrably Christian Science, the  
natural law of harmony which overcomes discord, — not  
24 because this Science is supernatural or pre-  
ternatural, nor because it is an infraction of  
divine law, but because it is the immutable law of God,  
27 good. Jesus said: "I knew that Thou hearest me al-  
ways;" and he raised Lazarus from the dead, stilled the  
tempest, healed the sick, walked on the water. There  
is divine authority for believing in the superiority of  
30 spiritual power over material resistance.

### **Lawful wonders**

A miracle fulfils God's law, but does not violate that  
law. This fact at present seems more mysterious than

## **PAGE 135**

1 the miracle itself. The Psalmist sang: "What ailed  
thee, O thou sea, that thou fleddest? Thou Jordan,  
3 that thou wast driven back? Ye mountains,  
that ye skipped like rams, and ye little hills,  
like lambs? Tremble, thou earth, at the presence of the  
6 Lord, at the presence of the God of Jacob." The miracle  
introduces no disorder, but unfolds the primal order,  
establishing the Science of God's unchangeable law.  
9 Spiritual evolution alone is worthy of the exercise of  
divine power.

### **Fear and sickness identical**

The same power which heals sin heals also sickness.  
12 This is "the beauty of holiness," that when Truth heals  
the sick it casts out evils, and when Truth  
casts out the evil called disease, it heals the  
15 sick. When Christ cast out the devil of

dumbness, "it came to pass, when the devil was gone out,  
the dumb spake." There is to-day danger of repeating  
18 the offence of the Jews by limiting the Holy One of Israel  
and asking: "Can God furnish a table in the wilderness?"  
What cannot God do?

### **The unity of Science and Christianity**

21 It has been said, and truly, that Christianity must be  
Science, and Science must be Christianity, else one or the  
24 other is false and useless; but neither is unim-  
portant or untrue, and they are alike in demon-  
stration. This proves the one to be identical  
27 with the other. Christianity as Jesus taught it was not  
a creed, nor a system of ceremonies, nor a special gift  
from a ritualistic Jehovah; but it was the demonstration  
30 of divine Love casting out error and healing the sick,  
not merely in the *name* of Christ, or Truth, but in demon-  
stration of Truth, as must be the case in the cycles of  
divine light.

**PAGE 136**

### **The Christ-mission**

1 Jesus established his church and maintained his mission  
on a spiritual foundation of Christ-healing. He taught  
3 his followers that his religion had a divine  
Principle, which would cast out error and heal  
6 both the sick and the sinning. He claimed no intelli-  
gence, action, nor life separate from God. Despite the  
persecution this brought upon him, he used his divine  
power to save men both bodily and spiritually.

### **Ancient spiritualism**

9 The question then as now was, How did Jesus heal the  
sick? His answer to this question the world rejected.  
He appealed to his students: "Whom do

12 men say that I, the Son of man, am?" That  
is: Who or what is it that is thus identified with casting  
out evils and healing the sick? They replied, "Some  
15 say that thou art John the Baptist; some, Elias; and  
others, Jeremias, or one of the prophets." These prophets  
were considered dead, and this reply may indicate that  
18 some of the people believed that Jesus was a medium,  
controlled by the spirit of John or of Elias.

This ghostly fancy was repeated by Herod himself.  
21 That a wicked king and debauched husband should have  
no high appreciation of divine Science and the great work  
of the Master, was not surprising; for how could such  
24 a sinner comprehend what the disciples did not fully  
understand? But even Herod doubted if Jesus was con-  
trolled by the sainted preacher. Hence Herod's asser-  
27 tion: "John have I beheaded: but who is this?" No  
wonder Herod desired to see the new Teacher.

### **Doubting disciples**

The disciples apprehended their Master better than  
30 did others; but they did not comprehend all  
that he said and did, or they would not have  
questioned him so often. Jesus patiently persisted in

### **PAGE 137**

1 teaching and demonstrating the truth of being. His stu-  
dents saw this power of Truth heal the sick, cast out evil,  
3 raise the dead; but the ultimate of this wonderful work  
was not spiritually discerned, even by them, until after the  
crucifixion, when their immaculate Teacher stood before  
6 them, the victor over sickness, sin, disease, death, and  
the grave.

9 Yearning to be understood, the Master repeated,  
"But whom say ye that I am?" This renewed inquiry  
meant: Who or what is it that is able to do the work, so  
12 mysterious to the popular mind? In his rejection of the  
answer already given and his renewal of the question,  
it is plain that Jesus completely eschewed the narrow  
15 opinion implied in their citation of the common report  
about him.

### **A divine response**

With his usual impetuosity, Simon replied for his  
brethren, and his reply set forth a great fact: "Thou  
18 art the Christ, the Son of the living God!"  
That is: The Messiah is what thou hast de-  
clared, — Christ, the spirit of God, of Truth, Life, and  
21 Love, which heals mentally. This assertion elicited from  
Jesus the benediction, "Blessed art thou, Simon Bar-  
jona: for flesh and blood hath not revealed it unto thee,  
24 but my Father which is in heaven;" that is, Love hath  
shown thee the way of Life!

### **The true and living rock**

Before this the impetuous disciple had been called  
27 only by his common names, Simon Bar-jona, or son of  
Jona; but now the Master gave him a spir-  
itual name in these words: "And I say also  
30 unto thee, That thou art Peter; and upon this rock [the  
meaning of the Greek word *petros*, or *stone*] I will build  
my church; and the gates of hell [*hades*, the *under-*

### **PAGE 138**

1 *world*, or the *grave*] shall not prevail against it." In  
other words, Jesus purposed founding his society, not  
3 on the personal Peter as a mortal, but on the God-



power which lay behind Peter's confession of the true Messiah.

### **Sublime summary**

6 It was now evident to Peter that divine Life, Truth, and  
Love, and not a human personality, was the healer of the  
sick and a rock, a firm foundation in the realm  
9 of harmony. On this spiritually scientific basis  
Jesus explained his cures, which appeared miraculous to  
outsiders. He showed that diseases were cast out neither  
12 by corporeality, by *materia medica*, nor by hygiene, but by  
the divine Spirit, casting out the errors of mortal mind.  
The supremacy of Spirit was the foundation on which  
15 Jesus built. His sublime summary points to the religion  
of Love.

### **New era in Jesus**

18 Jesus established in the Christian era the precedent for  
all Christianity, theology, and healing. Christians are  
under as direct orders now, as they were then,  
to be Christlike, to possess the Christ-spirit, to  
21 follow the Christ-example, and to heal the sick as well as  
the sinning. It is easier for Christianity to cast out sick-  
ness than sin, for the sick are more willing to part with  
24 pain than are sinners to give up the sinful, so-called pleas-  
ure of the senses. The Christian can prove this to-day as  
readily as it was proved centuries ago.

### **Healthful theology**

27 Our Master said to every follower: "Go ye into all the  
world, and preach the gospel to every creature! . . .  
Heal the sick! . . . Love thy neighbor as  
30 thyself!" It was this theology of Jesus which  
healed the sick and the sinning. It is his theology in this  
book and the spiritual meaning of this theology, which

1 heals the sick and causes the wicked to "forsake his way,  
and the unrighteous man his thoughts." It was our Mas-  
3 ter's theology which the impious sought to destroy.

### **Marvels and reformations**

From beginning to end, the Scriptures are full of  
accounts of the triumph of Spirit, Mind, over matter.  
6 Moses proved the power of Mind by what men  
called miracles ; so did Joshua, Elijah, and  
Elisha. The Christian era was ushered in with signs and  
9 wonders. Reforms have commonly been attended with  
bloodshed and persecution, even when the end has been  
brightness and peace; but the present new, yet old, re-  
12 form in religious faith will teach men patiently and wisely  
to stem the tide of sectarian bitterness, whenever it flows  
inward.

### **Science obscured**

15 The decisions by vote of Church Councils as to what  
should and should not be considered Holy Writ; the man-  
ifest mistakes in the ancient versions; the  
18 thirty thousand different readings in the Old  
Testament, and the three hundred thousand in the New,  
— these facts show how a mortal and material sense stole  
21 into the divine record, with its own hue darkening to some  
extent the inspired pages. But mistakes could neither  
wholly obscure the divine Science of the Scriptures seen  
24 from Genesis to Revelation, mar the demonstration of  
Jesus, nor annul the healing by the prophets, who foresaw  
that "the stone which the builders rejected" would be-  
27 come "the head of the corner."

### **Opponents benefited**

30 Atheism, pantheism, theosophy, and agnosticism are  
opposed to Christian Science, as they are to ordinary re-  
ligion; but it does not follow that the profane  
or atheistic invalid cannot be healed by Chris-  
tian Science. The moral condition of such a man de-

## PAGE 140

1 mands the remedy of Truth more than it is needed in most  
cases; and Science is more than usually effectual in the  
3 treatment of moral ailments.

### **God invisible to the senses**

That God is a corporeal being, nobody can truly affirm.  
The Bible represents Him as saying: "Thou canst not  
6 see My face; for there shall no man see Me  
and live." Not materially but spiritually we  
know Him as divine Mind, as Life, Truth, and Love. We  
9 shall obey and adore in proportion as we apprehend the  
divine nature and love Him understandingly, warring no  
more over the corporeality, but rejoicing in the affluence  
12 of our God. Religion will then be of the heart and not of  
the head. Mankind will no longer be tyrannical and pro-  
scriptive from lack of love, — straining out gnats and  
15 swallowing camels.

### **The true worship**

We worship spiritually, only as we cease to worship  
materially. Spiritual devoutness is the soul of Chris-  
18 tianity. Worshipping through the medium of  
matter is paganism. Judaic and other rituals  
are but types and shadows of true worship. "The true  
21 worshippers shall worship the Father in spirit and in  
truth."

### **Anthropomorphism**

24 The Jewish tribal Jehovah was a man-projected God,  
liable to wrath, repentance, and human changeableness.  
The Christian Science God is universal, eter-  
27 nal, divine love, which changeth not and caus-  
eth no evil, disease, nor death. It is indeed mournfully  
true that the older Scripture is reversed. In the begin-  
ing God created man in His, God's, image; but mor-  
30 tals would procreate man, and make God in their own  
human image. What is the god of a mortal, but a mortal  
magnified?

### **PAGE 141**

#### **More than profession required**

1 This indicates the distance between the theological and  
ritualistic religion of the ages and the truth preached by  
3 Jesus. More than profession is requisite for  
Christian demonstration. Few understand or  
adhere to Jesus' divine precepts for living and  
6 healing. Why? Because his precepts require the disci-  
ple to cut off the right hand and pluck out the right eye,  
— that is, to set aside even the most cherished beliefs  
9 and practices, to leave all for Christ.

#### **No ecclesiastical monopoly**

All revelation (such is the popular thought!) must come  
from the schools and along the line of scholarly and eccle-  
12 siastical descent, as kings are crowned from a  
royal dynasty. In healing the sick and sinning,  
Jesus elaborated the fact that the healing effect  
15 followed the understanding of the divine Principle and  
of the Christ-spirit which governed the corporeal Jesus.  
For this Principle there is no dynasty, no ecclesiastical  
18 monopoly. Its only crowned head is immortal sover-  
eignty. Its only priest is the spiritualized man. The

21 Bible declares that all believers are made "kings and  
priests unto God." The outsiders did not then, and  
do not now, understand this ruling of the Christ; there-  
fore they cannot demonstrate God's healing power.  
24 Neither can this manifestation of Christ be com-  
prehended, until its divine Principle is scientifically  
understood.

### **A change demanded**

27 The adoption of scientific religion and of divine heal-  
ing will ameliorate sin, sickness, and death. Let our  
pulpits do justice to Christian Science. Let  
30 it have fair representation by the press. Give  
to it the place in our institutions of learning now occu-  
pied by scholastic theology and physiology, and it will

### **PAGE 142**

1 eradicate sickness and sin in less time than the old systems,  
devised for subduing them, have required for self-estab-  
3 lishment and propagation.

### **Two claims omitted**

Anciently the followers of Christ, or Truth, measured  
Christianity by its power over sickness, sin, and death;  
6 but modern religions generally omit all but one  
of these powers, — the power over sin. We  
must seek the undivided garment, the whole Christ, as our  
9 first proof of Christianity, for Christ, Truth, alone can  
furnish us with absolute evidence.

### **Selfishness and loss**

12 If the soft palm, upturned to a lordly salary, and archi-  
tectural skill, making dome and spire tremulous with

beauty, turn the poor and the stranger from the  
gate, they at the same time shut the door on  
15 progress. In vain do the manger and the cross tell their  
story to pride and fustian. Sensuality palsies the right  
hand, and causes the left to let go its grasp on the divine.

### **Temple cleansed**

18 As in Jesus' time, so to-day, tyranny and pride need to  
be whipped out of the temple, and humility and divine Sci-  
ence to be welcomed in. The strong cords of  
21 scientific demonstration, as twisted and wielded  
by Jesus, are still needed to purge the temples of their  
vain traffic in worldly worship and to make them meet  
24 dwelling-places for the Most High.